

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, NOV. 6, 1907

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Goods you cannot duplicate in any other store in Prince Edward Island.

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If you have any wool for exchange bring it along with you.

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We are headquarters for everything in Furniture and Carpets!

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In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddie, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

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Enclosed find \$4.00 for which you will send us a caddie of tea as advertised in this paper.

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ROBERT PALMER & CO.,

Charlottetown Sash and Door Factory,

Manufacturers of Doors & Frames, Sashes & Frames, Interior and Exterior finish etc., etc

Our Specialties

Gothic windows, stairs, stair rails, Balusters Newel Posts, Cypress Gutter and Conductors. Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing and clapboards, Encourage home Industry.

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PEAKE'S No. 3 WHARF, CHARLOTTETOWN.

Spring & Summer Weather

Spring and Summer weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

We are still at the old stand, PRINCE STREET, CHARLOTTETOWN Giving all orders strict attention.

Our work is reliable, and our prices please our customers.

H. McMILLAN.

Address by the Archbishop of Westminster at the Catholic Truth Society Conference.

The Archbishop took for his subject "The Maintenance of Religion in the School," and spoke as follows:—Religion is a vital element in every civilized country, an essential factor in constituting a nation in that ordered well-being which every people desire to attain. And this is true even when men are not in agreement as to the precise forms which are to express their dependence upon their Maker, and when they view their relation to Him not all in the same way. Within the power of religion, and you relax the bonds which knit a civilized people together. History and good religion and you will have to encounter the wildest forces of human passion, and you will be beaten in the encounter. And the result will be the same whether you deliberately aim at the destruction of religion, or allow it, without your knowledge or intention, to grow languid and eventually to die away.

In this country we pride ourselves, unduly in the estimate of our neighbors, upon our religious and God-fearing spirit. We point to the respect in which the Word of God has been held; we are loudly conscious of the purity of our home life, and of the right observance of the Lord's day; and, in the spirit of which the Gospel has spoken in terms which are not those of commendation, we thank God that we are not as other nations, breakers of the Sabbath and heedless of families. Too close inquiry into the grounds upon which our self-complacency rests might lead to a very painful realization of the gulf which may easily yawn between pleasing theories and actual practice. There is for my present purpose no object in undertaking such an investigation. We will take the average Englishman at his own estimate, and give credit to our country for all the virtues and superexcellent qualities that he claims for it. The more precious its gifts the greater is the danger which threatens the national life from the forces which are attacking religion at its foundation in the very heart of the people.

It is time, I think, Ladies and Gentlemen, to leave for a moment the engrossing, but still comparatively, pretty details which are absorbing our thoughts in the great struggle for educational freedom in England. These details compel our attention, but if they are dwelt upon exclusively they obscure the ultimate issue, and may lead us to forget that in fighting for the existence of our Catholic schools, we are also and necessarily withstanding these agencies which, unconsciously or wilfully, are working for the destruction of all religion in the country. For if the taskmasters that govern our present Parliamentary rules have their way, the religion of the nation will receive a blow from which it can, humanly speaking, never recover.

There are two main ideas for the religious life of a country. There is the old notion, consecrated by the practice and experience of so many centuries, that as there can be but one Christian Faith, delivered to us wholly and fully by Christ Himself, so there should be but one worship and one religion, the natural outcome of that faith. It is that notion familiar to us all, which explains the action of the Catholic Church in every age, namely, that there is but one Lord, One Faith, and One Baptism. And so when the authority of the Church was universally recognized, every child borne into a Christian nation received as an inheritance transmitted by his parents a knowledge of the way in which God would be worshipped and his own salvation could be attained. The religious difficulty in the school had, and could have no existence. Parents might indeed neglect their duty, and children might be allowed to grow up in ignorance of God's teaching, but all were agreed as to the form of that teaching, and the place where it was to be found. There was one Faith, one religion, and one school to teach them both. Regrettably we see now that the idea has passed away. Its destruction has not been the work of the Catholic Church which has never ceased to uphold it, and which lives with the prayerful hope that it may one day be realized again. In place of this single teaching we now find a denial of any absolute certainty in matters of religious belief, and men band themselves together, with or without the oversight and control of the Civil Government, to worship God according to the views which they have conceived concerning their relations to their Maker. There is no longer one Faith; Religion has put on many varied forms; there can be no longer only one school, teaching the teaching of these

things no longer possesses the unity of the days gone by. And men have come to understand that, just as of old, there could be but one teaching of fundamental truths, because no one could dream of any other doctrine; so in the present divergence of opinions, schools of various types have to be admitted to allow parents to bring up their children in the doctrines which, in the exercise of their individual responsibility, they have adopted for themselves. The new ideal, then, has been that, as men were no longer agreed about the forms of religion, latitude must be given to teach children these different forms, least all religion perish.

But we have now to face a very different system, and one which, in its own nature, is singularly arrogant, aggressive and unjust. It proposes to be might concerned about the religion of the country, and most apprehensively lest a day should come when all religious teaching shall be banished from the elementary schools of the land, while proclaiming its hatred of all dogmatism, it arrogates to itself the right of declaring that there is a form of teaching, so vague, so colorless, so simple, that it may be taught in every school without wounding the conscience of any learner; and that in spite of its indefiniteness and nebulousness, such teaching will be enough to maintain the religious character of the nation: for the upholders of the system of which I speak, are perfectly aware that for vast numbers of the children there can be no religious teaching of any kind except that which they receive while they are at the school desk. And so enamoured are they of their own invention that they propose to arm it with all the power of the public purse, and to deny this tremendous assistance to any teaching but that of which they themselves approve. Truly never has there been injustice more shameful and more arrogant than this.

Smart Society Worships Mammon.

Naturally those who exist only for pleasure object to me. It does not suit them to be told, as I have told them in my sermons, that one of the symptoms of our national decadence is our greed of gold. Our God is Mammon—we praise, reverence, and worship wealth. Hence the rush for quick returns, for dividends, for ready money. Men and women alike admit that they measure happiness by wealth, and by wealth they measure respectability. And so down some of them drop in prostrate admiration before the golden calf, to which they are prepared to offer any sacrifice, provided only the oblation will secure for them an immediate return of gold.

What is the explanation of this rush for the flesh of gold? Do people worship wealth for its own sake, and seek it for the mere excitement of making it? No; besides liking wealth so much for its own sake, we pursue it as fiercely as we do because we want pleasure more, there is a fever thirst for pleasure. All this I have said, and a great deal more, and, naturally, it has evoked denials.

Some of my correspondents, in taking me to task on account of the subjects of my sermons, have assured me that it would have been better had I discussed in the pulpit such questions as woman's rights, vaccination, and vivisection, while other unscrupulous humorists have pointed out that in my series of discourses I might have dealt with rabbit shooting and horseracing. A large number accuse me of exaggeration—ignorance—but I suppose I must be familiar with what is going on among my own class. If I am in the habit of meeting certain kinds of people, I cannot well avoid learning how they conduct themselves—that is, unless I keep my eyes shut. As a matter of fact, I know more than I have chosen to reveal. Those who maintain that there is nothing wrong with the state of smart society either have a sight so dimmed that they can see nothing, or are accustomed to low principles, or are so extremely innocent that their eyes have not been opened. No observant man or woman can fail to notice that we are on the down grade.

I claim to be acquainted with the conditions governing every grade of life—poor and rich, I fraternize with all classes. People do me the honor of coming to solicit my advice; therefore, I must understand what they are suffering from. I cannot tender advice unless I am informed of the position of things upon which I am requested to advise. It falls to my lot to diagnose cases spiritually, just as a physician has to diagnose physically. As for the confessional, and what is asserted as to its not being secret, anybody who has sense is aware that a

priest knows nothing out of the confessional of what is told him in it. To make us of any details brought to light at confession, either directly or indirectly, would be about the biggest crime that a priest could commit.

But one doesn't require any such intelligence to perceive what is taking place in London. People may contend what they please about Paris, Berlin, Vienna, and Rome, but whatever villainy flourishes out there, you may be quite sure that there is more of it in this mammoth metropolis, which is called on the continent "Europe's nursery of vice."

The national character is changing for the worse. There can be no doubt as to that. There is a great deal too much imported villainy from other places through Paris, and if, instead of following the example of the viciousness of these places, we imitate some of their virtues, it would be more to the point. We are altogether too fond of amusement, and we cannot have amusement without money, people must have money, and as money is mostly in the hands of men, women will do anything to get some of it from them, and if you venture to exhorted them to stand in the rear of their affections and to hold themselves a little dearer they will calmly turn round and reply that seemly behavior is too dull, that life is not worth living unless they get into the swim and taste of what fruit they want, and drink at whatever fountain they wish, and stoop to any villainy that is handy.

I don't mean all the women hold these views, but it is curious that people should ask one to wait until the whole mass is on one level before lifting one's voice. It would be a poor business if our florists and fruiterers adopted this principle in regard to their wares, wouldn't it? On the contrary, when I am journeying early of a morning east or west, I find the fruiterer is chucking out the rotten apples and the tainted oranges from his barrels, and that the florist is changing the water in which the flowers stand, and tossing aside all the bloom that fades, and droops, and dies. But, of course, if a priest attempts to set in any analogous way when dealing with the bloom and fruit of a higher creation he at once is pelted by all the rotten oranges, apples, and eggs that are to be discovered in the neighborhood.

But I don't value at a transparency temple shogel the praise or blame of men. Expression of opinion as to what one does may come in the form of praise; then it is a southerly wind. It may come in the form of blame, and then it is a northerly wind, but in either event it is an idle wind. I respect the voice of my conscience, which is the voice of God, before everything else on this little planet, and as long as I am on good terms with it I am as happy as a man can be who is living a life of probation, waiting for the better one to come.—Father Bernard Vaughan.

Dulock Abbey, County Meath, that historic old place beneath whose cool roof the body of Ericus Boru was conveyed after the battle of Clontarf, has been taken charge of by the Board of Works.

It is proposed to place on Cardinal Manning's tomb, in the crypt below the high altar of Westminster Cathedral, an effigy, cast in bronze, representing him as an archbishop, robed in complete pontifical vestments.

One of the most brilliant speakers at the Eucharistic Congress held in Rome was a dark-skinned Egyptian named Benedicti, Sullivan. His theme was the work of redeeming slaves in Africa, and he was enthusiastically applauded by the thousands who heard him. Pius X. granted him a private audience and conversed with him about the international organization soon to be founded to work for the elevation of the African races.

The Archbishop of Manila says: "The church in the Philippines is very poor; priests are in extreme necessity." Bishop Hendrick, of Cuba, says: "The more sight of the miseries of the faithful Catholics and their priests must necessarily fill one with grief." Bishop Dougherty, of Nueva Sagovia, writes: "The Church here is in such straits that Mass intentions are of the utmost importance. Priests and funds are lacking."

All the collegians of the different National Colleges who were in the mountains during the summer, are back again in Rome, and at their studies, much to the city's joy. The coming and going of these groups of earnest young men of all colors is an interesting item of Roman everyday life.

MILBURN'S LAXA-LIVER PILLS

are mild, sure and safe, and are a perfect regulator of the system. They gently unlock the secretions, clear away all obstructions and waste matter from the system, and give tone and vitality to the whole intestinal tract, curing Constipation, Sick Headaches, Biliousness, Dyspepsia, Costed Tongues, Head Aches, Jaundice, Heartburn, and Water Brash. Mrs. R. S. Ogden, Woodstock, N.B., writes: "My husband and myself have used Milburn's Laxa-Liver Pills for a number of years. We think we cannot do without them. They are the only pills we ever took."

Price 25 cents or five bottles for \$1.00, as all dealers in druggists' receipts of price. The T. Milburn Co., Limited, Toronto, Ont.

MISCELLANEOUS.

"What am I going to do, Harold?" called out a woman from the window of an apartment house to her husband who stood at the stoop lighting his cigarette. "What shall I say to the landlord? 'He's coming round this afternoon for the last time, and you know it.'"

"I'll leave it to you, my dear," Harold replied blandly, "If you can bluff him as well as you do me, you're all right."—New York Press.

Mrs. Fred Laine, St. George, Ont., writes:—"My little girl would cough so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly."

"I never could use money with a clear conscience," said Mrs. Goodsole, "that had been made in stocks. I never could forget that somebody else had lost it."

"That being the case," replied her husband, "I guess I'll give to some charity the \$300 I made today."

"Oh, Charley! Did you really? That with the \$300 I have saved will be just enough to pay for the European trip that I've been dreaming of for years."—Chicago Record-Herald.

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills." Price 50c a box.

"They say that when Mr. and Mrs. Sproggin were in that shipwreck he actually fought to have his wife put in the first boat that was lowered. Then he remained and was almost the last man to leave the sinking vessel." "Wasn't it too bad," remarked Mr. Henpeck, "that after taking such precautions he and his wife had to be restored to each other within three days?"—Chicago Record Herald.

Minard's Liniment Cures Distemper.

"You insist you are the better pugilist?"

"Cert."

"Yet he landed two blows to your one."

"Well, it's pretty hard to hit a pin-head every time."—Kansas City Times.

Sprained Arm.

Mary Ovington, Jasper, Ont., writes:—"My mother had a badly sprained arm. Nothing we used did her any good. Then father got Hagyard's Yellow Oil and it cured mother's arm in a few days." Price 50c.

Minard's Liniment cures colds, etc.

SUFFERING WOMEN

who find life a burden, can have health and strength restored by the use of

Milburn's Heart and Nerve Pills.

The present generation of women and girls have more than their share of misery with some it is nervousness and palpitation, with others weak, dizzy and fainting spells, while with others there is a general collapse of the system. Milburn's Heart and Nerve Pills tone up the nerves, strengthen the heart and make it beat strong and regular, create new red blood corpuscles, and impart that sense of buoyancy to the spirits that is the result of renewed mental and physical vigor.

Mrs. D. G. Dougherty, Orillia, Ont., writes: "For over a year I was troubled with nervousness and heart trouble. I decided to give Milburn's Heart and Nerve Pills a trial, and after using five boxes I found I was completely cured. I always recommend them to my friends." Price 50 cents per box or three boxes for \$1.25. All dealers or The T. Milburn Co., Limited Toronto, Ont.